



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem. ¹	حَمِيمٌ
2. A descending ² from <i>Ar-Rahma'ne</i> , ³ <i>Ar-Rahee'me</i> (The iterative mercy Giver).	تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ
3. A Book ^x (<i>had been</i>) expounded-she ^y its ^x <i>Aya'te</i> ^w (Qur'anic statements) Qur'an ^x Arabic, for a knowing people.	كُتِبَ فُصِّلَتْ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ
4. A <i>basheeran</i> ⁴ (an iterative teller of pleasant tidings) and <i>na'theeran</i> (iterative warner); then shunned most (of) them; so they hear not.	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ
5. And said they: ^z our hearts (<i>are</i>) in coverts ^x of what [<i>you</i> ^s] invite us to it; ^x and in our ears (<i>is</i>) a <i>wagron</i> (hearing-beaviness); and [of] ⁵ between us and [between] you ^s (<i>is</i>) a <i>heja'bon</i> (veil/shroud); so let-work [<i>you</i> ^s], verily we (<i>are</i>) working/workers.	وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا عَمَلُونا
6. let-say [<i>you</i> ^s]: verily only I am a human like you ^b (<i>being</i>) revealed ⁶ to me that only your ⁿ <i>elaho</i> (<i>deity</i>) (<i>is</i>) an <i>elaho</i> (<i>deity</i>) One; so <i>ista'qemo</i> ⁷ (let-you ^z affirmably straighten) for Him and <i>istaghfero</i> ⁸ (let-you ^z seek forgiveness from) Him; and <i>waylon</i> (lengthy: stay in a valley in Hell-bane/woe) for the <i>mushrekeena</i> (they who partner deities with Allah/he-polytheists).	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ فَاستَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ
7. Who ^r not you ^a <i>atona</i> (they ^z accord and fulfill the obligations of) the <i>Zakata</i> ^{w9} (prescribed percentage of personal possessions) ^w and they (<i>are</i>) by the Hereafter ^w they (<i>are</i>) unbelievers.	الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
8. Verily who ^r believed they ^z and they ^z worked the righteous-works ^w for them a remuneration other than slighted/severed. ¹⁰	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
9. Let-say [<i>you</i> ^s]: verily assuredly you ^b surely unbelieve by Whom [<i>He</i>] created the Earth ^w in two days and you ^z make for Him compeers <i>tha'leka</i> (afar-that-it/that) ^x (<i>is</i>) the worlds' Lord.	قُلْ أَتُكْفِرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ ۚ أَنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ
10. And [<i>He</i>] made in it ^w anchors ¹¹ (<i>catches/fasteners/stabilizers</i>) of its ^w atop and [<i>He</i>] blessed in it ^w and	وَجَعَلَ فِيهَا رُوسَىٰ مِّنْ فَوْقِهَا

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ The word "Ar-Rahman" is Allah's name, according to (S 17:110): "you call upon Allah or you call upon Ar-Rahman, whatever that you call upon surely for Him the names the *busna* (most all around beautiful)."

⁴ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = يبشّر.

⁵ The particle "من" has many meanings, among them "في" = "in" as in this *Ayah*, see مفتي اللبيب.

⁶ The word "وحي" in "يُوحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁸ The word "استغفروه" = "اطلبوا غفرانه" = "let-see you^z His forgiveness." In English there is no seemly way to say: "استغفروه" per se. So I settled for saying: "let-see forgiveness you"

⁹ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

¹⁰ The word "ممنون" means slighted or severed by cutting it off. See مفردات القرآن للراغب. Refer to the attached list of References.

[He] fated in it ^w its ^w subsistences ^x /sustenance ^x in four days, equal for the askers.	وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْأَسْأَلِينَ ﴿١١﴾
11. Afterwards <i>istawa</i> ¹² (<i>set Himself</i>)[He] to the Heaven ^w while it ^w (<i>is being</i>) a smoke; then said [He] for it ^w and for the Earth: ^w <i>eateya</i> ^x (<i>let-approach/come^x you-both</i>) voluntarily or forcibly; ¹³ said both: <i>atayna</i> (<i>we both approached/came</i>) (<i>as</i>) volunteers ¹⁴ /voluntarily.	ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٢﴾
12. So [He] judged/finished them ^y seven Heavens ^w in two days; and [He] [revealed] ¹⁵ in every Heaven ^w its ^w command; ^x and We adorned/bedecked the worldly ^w Heaven ^w by lamps ^x and <i>hefðhan</i> ¹⁶ (<i>absolute keep-up</i>); <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) a fating (<i>by</i>) The Mighty, The Omniscient.	فَقَضَيْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٣﴾
13. Then <i>en</i> (<i>if</i>) shunned they ^z then let-say[<i>you</i>]: [I] warned you ^z <i>ssa'eqatan</i> (<i>thunderbolt</i>) ^w like <i>Aaden's</i> and <i>Thamooda's ssa'eqa'te</i> (<i>thunderbolt</i>). ^w	فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٤﴾
14. <i>Edh</i> (<i>when/since</i>) came-she ^y (<i>to</i>) them the messengers ^x of before their hands ^w and of their rear that not worship you ^z except Allah, said they: ^z had willed our Lord surely [He] (<i>would have</i>) descended angels; so verily we, by what you ^z (<i>had been</i>) sent by it ^x (<i>are</i>) unbelievers.	إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٥﴾
15. Then as-to <i>Aadon</i> , so <i>istakbaro</i> ¹⁷ (<i>they^z affirmed theirⁿ prideful haughtiness</i>) in the land ^w by other than the right and they ^z said: who ^r (<i>is</i>) harder than us a strength; ^w had [and] not they ^z seen that Allah, Who [He] created them, He (<i>is</i>) harder than them a strength; ^w and they ^z were by Our <i>Aya'te</i> ^w (<i>messages</i>) rejecting they. ^z	فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٦﴾
16. So We sent on them <i>ssarssaran</i> (<i>severely cold and intensely noisy</i>) wind, in sinister days, to <i>notheqa'hum</i> ([We] <i>make them taste</i>) the ignominy's torment in the life ^w (<i>of</i>) the world; ^w and surely the Hereafter's ^w torment (<i>is</i>) <i>akbẖa</i> ¹⁸ (<i>more ignominious</i>); and they (<i>are</i>) not (<i>to be</i>) succored.	فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَبْلِيَهُمْ فِي عَذَابِ الْحَزَنِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٧﴾

¹¹ That is the mountains.

¹² The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*haw*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*haw*" of His action.

¹³ See the *Lexicon* attached to this Translation for the distinction between "*fat'ha*" on the "ك" as in this *Ayah*, and "*dhammah*" on the "ك" as in (S46: 15), and "*ikraa*," as in (S2:256).

¹⁴ The word "*طائعين*" is plural of "*طائع*," and it is plural of an animate; Also, "*طائعين*" is "*حال*" = in the denotative state, hence the parenthetical qualitative prefix word of "*voluntarily*" is needed. Also "*طوعاً*" is "*مصدر*" = infinitive noun, "*في موضع الحال*" = "*in the stead of denotative state*," so the parenthetical qualitative prefix word of "*absolutely*" is needed. See *إعراب القرآن، لمحمود صافي*.

¹⁵ The word "*أوحى*" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "*الوحي*" is fire or king. See *اللسان*.

¹⁶ The word "*حفظاً*" is rooted in "*حفظ*" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*). Also the word "*حفظاً*" is an infinitive noun to indicate the absolute function of the verb, hence the prefix "*absolute*," See *إعراب القرآن، محمود صافي*.

¹⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

¹⁸ The word "*أخزى*" = "*akbẖa*" is a superlative adjective, not available in English, except by: "*more ignominious*."

17. And as-to *Thamoodo*, so *hadayna* (We divinely-guided) them; then *istababbo*¹⁹ (they^z questingly liked/preferred) the blindness over the *buda* (divine-guidance); so taken-she^y them, the thunderbolt^w (of) the torment [the] ignominious, by what they^z were earning. ﴿١٧﴾
18. And *najjayna* (We iteratively delivered) whom^r believed they^z and they^z were *yattaqoona* (they^z reverentially guard not to displease Allah). ﴿١٨﴾
19. And day (to be) thronged Allah's foes to The Fire^w then they *youza'ona* (are being arrayed they^z). ﴿١٩﴾
20. Until *edha* (when/whereas) surely²⁰ they^z came (to) it^w testified on them their hearing and their *abssa'ro* (insights-/discernments) and their skins by what they^z were working. ﴿٢٠﴾
21. And said they^z to their skins: why have you^c testified on us; said they^z: Allah (caused) us (to) pronounce; Who [He] (caused to) pronounce everything; and [He] created you^b first once-she^y (time^w) and to Him you^z (are to be) returned. ﴿٢١﴾
22. And you^c were not *tasta'terona*²¹ (you^r affirmably hiding) to witness/testify on you^b yourⁿ hearing and nor yourⁿ *abssa'ro* (insights/discernments) and nor yourⁿ skins; [and,] but presumed you^c that Allah knows not much of what you^z work. ﴿٢٢﴾
23. And *tha'lekum* (collective-afar-that)^x (is) yourⁿ presumption which^x you^c presumed by yourⁿ Lord wrecked/died-out you;²² so you^c became²³ of the losers. ﴿٢٣﴾
24. So *en* (if) *yassbero* (they^z hold on patiently) then The Fire^w (is) *mathwa*²⁴ (forced: long-term-abode) for them; and *en* they^z *yasta'a'tebo* (they^z affirmably apologize) then not they (are) of the *mu'atabeena* (they^z whose apology was acceptable). ﴿٢٤﴾
25. And We destined for them mates, so they^z adorned for them what (is) between their hands^w and what (is) behind them; and righted on them [the] say in *umamen*^w (communities/nations)^w *qad* (already and affirmatively) ceded-she^y of before them of the Jinn and the humankind; verily they were losers. ﴿٢٥﴾
26. And said who^r they^z unbelieved: let you^z hear for this Qur'an^x; and let-muddle you^z in it^x *la'alla* (craving currently unavailable deed that/perhaps) you^b prevail you.^z ﴿٢٦﴾

¹⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰ The particle “ما” is for intensity, i.e. the witnessing surely occurs as they come to it. See *الكشاف، للزمخشري*.

²¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²² The word “إرداكم” = caused you:^f to die out, or cease living completely or wrecked you^r.

²³ The word “أصبح” has many meanings, among them “صار” = “became,” as in this *Ayah*. The Arabs say: “أصبح الرجل كريما أي صار كريما”.

²⁴ In “اللسان”، “ثوى” = هلك; and “مثنوى” in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the “مثنوى” is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

27. Then surely assuredly ²⁵ <i>notheqa</i> ([We] make taste) whom ^r they ^z unbelieved a severe torment and surely [We] assuredly requite them, (by) worst (of) which ^x they ^z were working.	فَلَنَذِقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾
28. <i>Tha'leka</i> (afar-that-it/that) ^x (is) requital (for) Allah's foes The Fire ^w ; for them in it ^w immortality's home ^w a requital by what they ^z were by Our <i>Aya'te</i> ^w (messages) rejecting they. ^z	ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِعَآيِنَتِنَا سَاجِدُونَ ﴿٢٨﴾
29. And said who ^r they ^z unbelieved: our Lord, let-show us [You ^s] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet ^w to be both of the lows.	وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ جَعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾
30. Verily who ^r they ^z said: our Lord (is) Allah, afterwards they ^z straightened, <i>tatanazzeelo</i> (iteratively descend) on them the angels that let not fear you ^z and let-not sadden you ^z and <i>ab'shero</i> ²⁶ (have pleasant tidings you ^z) by the Paradise ^w which ^u you ^c [were] promised.	إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقِيمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾
31. We (are) your ⁿ <i>aw'leyao</i> (guardians/allies) in the life ^w (of) the world ^w and in the Hereafter; ^w and for you ^b in it ^w what your ⁿ selves ^w wish and for you ^b in it ^w what plead you. ^z	نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾
32. Hospitality from <i>Ghafooren</i> (iterative Forgiver) <i>Raheemen</i> (iterative mercy Giver).	تُزَلَّأُ مِنَ غَفُورٍ رَحِيمٍ ﴿٣٢﴾
33. And who ^a (is) <i>ahsa'no</i> ²⁷ (perfecter and beautifuler) a say of whom ^p [he] invited to Allah and [he] worked righteously and said [he]: verily I am of the Muslims.	وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾
34. And not levels/evens the <i>hasanato</i> ^w (meritorious-deed) ^w and nor the <i>sayyeato</i> ^w (demeritorious-deed); ^w Let-propel [you ^s] by which ^u (is) <i>ahsa'no</i> (perfecter and beautifuler), then <i>edha</i> (suddenly/whereas) who ^p (is) between you ^g and [between] him an animosity ^w as if he (were) a <i>wa'leyon</i> (guardian/ally) <i>hameemon</i> (sincerely affectionate) ²⁸ .	وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾
35. And not <i>youla'qqaba</i> ²⁹ (be instructed-by/ receive it ^w) except whom ^r <i>ssabaro</i> (they ^z who held on patiently) and not <i>youlaqqaba</i> except a great fortune possessor.	وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾
36. And if ³⁰ assuredly incites you ^g of the Satan an incitement, so let-[you ^s] affirmably refuge by Allah;	وَمَا يَنْزَعْنَكَ مِنَ الشَّيْطَانِ نَزْغٌ

²⁵ The "ل" in "لَنَذِقَنَ" and in "لَنَجْزِيَنَّهُمْ" are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

²⁶ The word "أَبْشِرُوا" means (a) you have *pleasant tidings*, or (b) *you rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

²⁷ There is no English word for أَحْسَنُ = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁸ The word "حَمِيمٌ" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic *tongue* expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "intimate" as this word is rather *suggestive* of "sexual" closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe "الصديق الحميم" as the English language does *not* seem to lend itself to *linguistic precision* as compared to the Arabic language. So for "الصديق الحميم" I am settling for: "true, cherisher, compassionate, sympathetic friend, and sincerely affectionate" and for short: "sincerely affectionate friend."

²⁹ The word "يُلْقَاهَا" from "التلقي" = "الإستلام" i.e. "reception." Some scholars add to this meaning the "taking of knowledge" = "learning." See القرطبي. The pronoun "هـ" refers to Paradise. See القرطبي.

³⁰ The particle "إِذَا" could mean "if" or "when." Although the Satan is *constantly* trying to spur the human but by Allah's aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah's refuge. So, I chose "if" to depict such aspect.

verily He, He(is) The Samee³¹ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣١﴾

37. And of His Aya'te^w (miracles/signs/proofs) (are) the night and the naba'ro (between sunrise and sunset) and the sun^w and the moon;^x neither you^z kowtow for the sun^w and nor for the moon;^x and let-kowtow you^z for Allah, Who[He] created them^y en(if) you^c were eyyaho³² (indeed exclusively Him) you^z worship.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٢﴾

38. Then en(if) estakbaro³³ (they^z affirmed theirⁿ prideful haughtiness) then who^r (are) enda (with/near/by Rule of) your^t Lord you sabbehona³⁴ (be-they say: subhana Allah) for Him by the night and the naba're (between sunrise and sunset), while they not weary.

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٣﴾

39. And of His Aya'te^w (miracles/signs/proofs) (is) that/verily you^g [you^s] see the Earth^w kba'she'atan³⁵ (still/without flora);^w then if We descended on it^w the water quivered-she^y and swelled-she;^y verily Who quickened it^w surely (is) Enlivener(of) the dead; verily He, (is) over everything (is) Omnipotent.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾

40. Verily who^r they^z gainsay/deviate³⁶ in Our Aya'te^w (Qur'anic statements) not hide they^z on Us; is then whom^p [he] (is to be) thrown in The Fire^w khayron (superior-/worthiest) or who^p ya'atey^x ([he] approaches/comes) aa'menan (self-safety-securer) The Qeyama'te's^w (Judgment's) Day; let-work you^z what you^c willed; verily He, by what you^z work (is) Baseeron (keenly: Seer/ Omniscient).

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي بِآيَاتِنَا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٥﴾

41. Verily who^r unbelieved they^z by The Thek're^x (The Qur'an^x) lamma (when/whence) it^x came (to) them, and verily it^x (is) surely a Book^x Mighty.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٣٦﴾

42. Not ya'atey^x (approaches/comes to) it^x the falsehood^x from between its^x both hands^w and nor from its^x behind;³⁷ (it^x is) a descendance³⁸ from Hakeemen³⁹ (infinite bekma⁴⁰ Possessor) Hameeden⁴¹ (iteratively praised/ iterative praiser He).

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٣٧﴾

43. Not (to be/ being) said for you^g except what qad (already and affirmatively) (had been) said for the messengers of before you;^g verily yourⁿ Lord (is) surely possessor (of) forgiveness^w and possessor (of) painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٣٨﴾

44. And had We made it^x a Qur'an^x a'ajaa'meyan (non-

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا

³¹ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع".

³² The word "إياه" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

³³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³⁴ The word "yousabbehona" = be-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁵ The word "خاشعة" from "خشع" i.e. "سكن و سكت و ذل" and the "الأرض الخاشعة" i.e. a figurative speech indicating the lack of being flourished. Thus, it is full of stillness and quiet. See البصائر.

³⁶ The word "لحد" versus "جحد" see الطبري.

³⁷ The pronoun "هـ" in "يديه، و خلفه"، all refer to The Quran in the previous Ayah, (S41:41). Between its^x both hands = before/in front of it.

³⁸ The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descendance, (3) array. See التاج.

³⁹ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

⁴⁰ See the Lexicon attached to this Translation for "bekma."

⁴¹ See the Lexicon attached to this Translation for this word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

Arabic), surely (*would have*) said they:^z *lawla* (*why have not*) (*been*) expounded its^w *Aya'te*^{w42} (*Qur'anic statements*); is *a'ajmeyon* (*non-Arabic*) and Arabic;⁴³ let-say [*yous*]: it^x (*is*) for whom^t they^z believed a *huda* (*divine-guidance*)^x and a cure;^x and who^t not believe they^z in their ears (*is*) *wagron* (*hearing-beaviness*); and it^x (*is*) on them blindness; those (*are to be*) called from an afar place.

فُصِّلَتْ آيَاتُهُمْ وَأَعْجَمِي وَعَرَبِي قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book;^x then (*had been*) differed in it;^x and *lawla* (*had it not been for*) a word^w [*ir*^w] preceded-she^y from your^t Lord, surely (*would have been*) judged among them; and verily they (*are*) surely in a doubt of it^x suspect/suspecter.⁴⁴

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مِرْيَبٌ ﴿٤٥﴾

46. Whoever [*he*] worked righteously so for himself;^w and whoever [*he*] offended so (*is*) on it;^w and not your^t Lord (*is*) surely *dhallamen*⁴⁵ (*iterative injustice-doer*) for the *abee'de* (*slaves/worshippers/submitters*).⁴⁶

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ ﴿٤٦﴾

47. To Him *youraddo* (*to be forthwith-retained*) The Hour's^w knowledge; and not emerges^w of *thamara'te*^w (*trees/plant-crops/fruits*)^w of its^w spathes and not bears^w of a female and not *tadha'ao* (*she^y: births/delivers*) except by His knowledge; and day [*He*] calls them: where (*are*) my partners; said they:^z we proclaimed (*to*) You^g not of us of *shaheedeen* (*iterative witnesser/testifier*).

إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أَثْقَالٍ وَلَا تَتَضَوُّ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَاذْنُكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

48. And strayed *a'n* (*off*) them what they^z were invoking of before and they^z presumed not for them of a *ma'heessen* (*an escape-place*).

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنَّوْا مَا هُمْ مِنْ مَحِيصٍ ﴿٤٨﴾

49. Not wearies the mankind of the *khayre's* (*desirables/possessions/goodness*)'s prayer/invocation;⁴⁷ and *en* (*if*) touched/betided him the evil then [*he*] (*is*) a *ya'ooson*⁴⁸ (*iteratively-desperate*) *ganootton* (*iterative-despondent*).

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

50. And *la'en* (*indeed if*) *adhaqnqho* (*We caused him to taste*) a mercy^w from Us of after harm^x touched/betided him, surely assuredly⁴⁹ says [*he*]: this (*is*) for me; and

وَلَنْ أَذْقَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا

⁴² That is if The Qur'an were in "non-Arabic" the Arabs would have said why not its *Ayat* been made in *Arabic* and expounded in *Arabic*?

⁴³ The word "أعجمي" means (1) *not clear* or (2) *non-Arabic*. The word here is "أعجمي" this is *disapprobatory* (i.e. interrogation with disapproval) meaning this is *non-Arabic* and an *Arabic messenger*. So, the *Ayah* says: this is *Arabic* and an *Arabic messenger*.

⁴⁴ The word "مریب" here is "تعت" = "adjective," hence "suspect." See إعراب القرآن، محمود صافي. But the word "suspect" could fit for a *noun* or an *adjective*.

⁴⁵ The word "ظالم" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or *befit* Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

⁴⁶ The word "عبيد" = "slaves, worshippers, submitters" means *all Allah's creatures of humans or Jinn*. So, if they are His "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage.

⁴⁷ The word "دعاء" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁴⁸ There is *no* English equivalent for "يؤس" *per se*.

⁴⁹ The "ل" in "ليقولن," "فلننبتن" and "لنديفن" all are *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in all case by "assuredly"

not I presume The Hour^w (*is*) upping;^{w50} and *la'en* (*had been*) returned I to my Lord, verily for me *enda* (*by munificence of/by Rule of*) Him surely the Paradise;^w so surely assuredly *nuna'bbeo* (*[We]inform by piece-of-significant-and-availing-news*) whom^r unbelieved they^z by what they^z worked; and surely assuredly *notheqa* (*[We] cause them to taste*) of a harsh torment.

أُظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ
إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

51. And if *an'amna*⁵¹ (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on the human-kind [*be*] shunned and deflected⁵² [*be*] by his side; and if touched/betided him the evil then possessor [*be*] (*of*) a prayer⁵³ wide.⁵⁴

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ
وَنَآ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو
دُعَاءٍ عَرِيضٍ ﴿٥١﴾

52. Let-say [*you*^s]: have seen you^c *en(if)* (*it*^x) were of *ende* (*by munificence of/by Rule of*) Allah, afterwards unbelieved you^c by it^x who^a (*is*) *adhallo*⁵⁵ (*more astray*) than who^p he (*is*) in a far conflict.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ
هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. [*We*] shall show them Our *Aya'te*^w (*miracles/signs/proofs*) in the horizons and in their selves^w until [*it*^x] manifests for them: that it^x (*is*) the right;^x has [*and*] not sufficed by your^t Lord that He (*is*) over everything *Shaheedon* (*iterative Witnesser/Testifier*).

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي
أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Lo; verily they (*are*) in a dubitancy^{w56} of their Lord's *lega'a* (*meeting with*); lo, verily He (*is*) by everything Surrounders.

أَلَا إِنَّهُمْ فِي مَرِيبَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

⁵⁰ The word "Hour^w" in Arabic is a feminine gender. And since "standing" is its qualifier, so it's likewise feminized. Hence [-she] is suffixed to standing, "upping^x." (Upping, here is in the intransitive sense.)

⁵¹ The word "انعم" in "انعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "انعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁵² The word "تنا" may mean was aloofly prideful.

⁵³ See footnote 47 above regarding دعاء.

⁵⁴ The word "عريض" = "wide" means "كثير" = "multitudinous. See اللسان.

⁵⁵ The word "اضل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

⁵⁶ The word "مرية" strictly linguistically speaking, is "الشك والجدال." See التاج. Although some scholars, say it is "التردد في الشيء" which is the result of the "مرية" and not the "مرية" itself. +